

Youth

SEPTEMBER 1, 1963

INTERVIEW WITH

PATTY DUKE

THE SUPREME COURT ...

RELIGION IN SCHOOL

TEEN STEWARDS TALK ABOUT

DECISIONS AT DENVER

Youth

September 1, 1963

Volume 14 Number 16

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YOUTH magazine is prepared for the young people of the United Church of Christ. Published biweekly throughout the year (except during July and August, when monthly) by United Church Press. Publication office: 1720 Chouteau Avenue, St. Louis 3, Mo. Second class postage paid at Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate of postage, provided for in Section 1103, Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, \$3.00 a year. For group rates write for order blank. Single copies, 15 cents each.

Subscription offices: Division of Publication, Board for Homeland Ministries, United Church of Christ, 1505 Race St., Philadelphia 2, Pa., or The Pilgrim Press, 14 Beacon St., Boston 8, Mass.

CREDITS/

PHOTOS/ All photos by Kenneth Thompson except the following: 11, ABC-TV; 12-13, Leif Skoogfors; 19 (top), 21 (top 2), Marjorie Hyer.

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10 TIPS ON

BEING A STUDENT

... FOR LIFE !!!

• Brains aren't everything! Man's mind is coming more and more important to him and world around him. Long students are in demand in politics, science, in medicine, in industry, in agriculture, in human relations, in Church. And the kind of life-long student you become is being determined right now. Students are not born, but trained. It takes more than brains; it takes a desire to learn. It takes time, sweat, discipline. And your challenge comes daily as you do your homework, as you are in class at school or church, as you think about life and the future.

• Listen actively.

A good student is a good listener. Three-fourths of what we learn in school by listening and one-fourth by reading. To listen well we first must honestly understand what is being said, who is saying it, how it fits in with what we already know, and how we would put it in our own words. We cannot listen honestly when another speaks if at the same time we detour our attention by turning our mind to what we're going to say in rebuttal or participating in distracting activities. Communication of facts, insights, and feelings is often blocked in an insensitive listener. A listener may be your parents, a classmate, your date, a fanatic, or you.

See the BIG picture. Learning is more than memorizing facts. Facts alone are meaningless unless related to others and fit into a bigger framework. One educator defines knowledge as "information which is organized." And no one can organize learning for you. You must do it yourself. Says to organize your thinking, says one expert, include outlining a course in your own words, seeing every in the perspective of a time line or map, studying the table of contents before reading a book, making a preliminary sketch before doing a detailed drawing, or studying to understand an assignment not just to finish it.

Express ideas in your own words. The test of whether or not a concept has become a part of your own learning is to be able to express it in your own words. Practice outlining, condensing, note-taking using your own words. See English in position, not as a use-chore and bore, but as a means of expressing yourself more effectively. Communication is not only in all human relations but in all vocations, including homemaking.

Doubting is not learning. Whether in church or home, raising questions is a normal way of seeking new understanding. Do not accept all you hear as true, if that's what you feel. Doubt.

Be nosy. Ask questions. Sharpen your critical senses. Think for yourself. Curiosity and creativity, not conformity, is the fiber of being a student. You must ask questions to learn. You need answers, for answers mean new knowledge and new insight.

• **Test your ideas in encounter.** Some ideas are simply stacked in your storehouse of knowledge. Some ideas you adopt as your own opinion. Some ideas shape your life. Never fear to test your ideas in discussion with others, for only as your ideas begin to stand the test of encounter will you have confidence in the rightness of your ideas. Thus the American who is confident in the rightness of U. S. democracy does not fear genuine encounter with communism, nor does the true believer in Christ fear loss of faith in an encounter with the non-Christian.

• **Have goals, you'll travel.** Plan ahead. Dream. Set goals. The goals should be achievable but need not be permanent. When you know where you're going, it gives positive purpose, perspective, and direction to your studies.

• **Love aids learning.** You feel more like learning in a classroom where the teacher obviously has a real concern for his students. On the other hand, many kids have failed be-

cause their classmates rejected them. You are more likely to risk genuine encounter with a new idea in an atmosphere where you are loved the most. Usually, it's our own families who suffer through our pains and pangs of growing, of testing, of doubting, of searching. Yet fear of rejection has caused many persons to avoid controversy and genuine encounter with truth.

• **Faith bridges the unknown.** Man is limited. He cannot know everything. Yet if man has confidence that the Maker of this world intended all things to be good and that He created all things out of love for man, then the unknown and the new need not threaten man. Each of us needs to be concerned that he seeks to live his life as close to God's will and way for the world as he can understand it. And that seeking never ends, but neither does His love for us.

• **Never stop learning.** Always keep your mind and heart and soul open to growth. The new and the unknown for you to learn is endless, especially in a fast-discovering world. None of us knows everything nor ever will. None of us is ever too old to learn more. Learning adds something new to our life. It makes life fuller, but never complete. Learning is reaching and growing. And when we stop growing, we are no more. ▼

IMPRESSIONS AND EXPRESSIONS



INTERVIEW WITH
PATTY DUKE,
TEEN STAR OF
STAGE, MOVIES
AND A NEW
TV SHOW

"Patty Duke has been praised more highly than any actress of her age in theatre history," reported LIFE magazine after her performances in the plays, "The Miracle Worker" and "Isle of Children." Her portrayal of young Helen Keller won her the distinction of being the youngest actress ever to be starred on Broadway and the youngest actress ever to win an Academy Award in the "best supporting actress" category. Patty got her start, however, in television, making more than 50 appearances, including such productions as "The Prince and the Pauper," "Wuthering Heights," "Meet Me in St. Louis," "Swiss Family Robinson," and "The Power and the Glory."

This fall Patty Duke returns to television with her own weekly half-hour comedy series, "The Patty Duke Show," on ABC-TV at 8 p. m. (EST), Wednesdays, beginning on September 18. Patty, who is now 16, stands just five feet tall, is a charming young lady with light-brown hair, dancing green eyes, and a disarming smile. Several months ago, a group of editors viewed the pilot film for Patty's new TV series and then had a chance to interview her. Here are excerpts from this interview.

How do you like doing the new TV show?

It is very interesting because of the two girls I play. They're look-alike cousins, but each has her own personality. "Kathy" is a European-born cousin of an American teenager, "Patty." Before I started shooting the pilot film, John Ross, my manager and coach, and I worked for a while on the different characterizations of each girl. We built up a whole life for each girl and, in that way, I learned to keep them separate in my mind as I acted out each characterization. Once in a while, people on the set would say I was to be one person and I would get all dressed up as that person and then they would say, "Oops! Sorry, you're supposed to be someone else."

Do you feel more at home with the role of Kathy or Patty?

They are both very comfortable to me, because Mr. Ross worked with me so long. I love doing both roles. It's work—but playing two parts is one of the greatest challenges I have ever faced as an actress. There are twice as many lines to be memorized for one thing. I must always be alert to keep the mannerisms, voices, and diction of these two characters separate and different. This challenge is what makes it fun. I hope you enjoy watching it as much as I enjoy doing it.

Both Patty and Kathy are shown together in some scenes. How many Patty Duke's were there? Did you have a standby?

It is very rare that we used a standby—only one shot in the pilot film. When we used her, there was no possible technical way that they

could do it without her. Except for that one scene, it was all me. There are actually two girls for stand-ins, one for Kathy and one for Patty. When they're lighting or when I go to school, they light with these two girls.

What are the differences between acting for the stage and for television?

There are many differences. On the stage your acting and projection has to be broader in order to reach to the last row of the balcony. Whereas in television films your movements are confined because you are working with cameras that are right up close. On the stage you begin at the beginning of a play and go straight on through to the final curtain. This means you are able to sustain your part and play it in the sequence in which it was written. In television, for convenience sake—and for the sake of saving money—scenes are not filmed in the order in which they are written. You skip around. If a script has four scenes which take place in a living room, even though in the story they take place on different days, they will be filmed at one time on one day. The same thing would apply to a school room scene. Rather than do one scene in the living room, then move all the equipment to the school, then back to the living room—it's just more convenient to do all the living room scenes at one time, and all the school room scenes at another time. Or we may film a scene in which I am arriving at school and four days later we may film the scene which precedes this one, where I am *leaving* for school. Before they shoot the



scene where I am leaving for school, I must remember exactly what levels of emotion I was at in the school scene—in mood, voice, enthusiasm, etc., so it will all match and blend with the school room scene which has already been filmed four days before.

Most people will remember you best for your portrayal of the young Helen Keller in "The Miracle Worker," both on stage and in the movies. How did you get the "feel" of the role of Helen Keller? We understand you talked to her.

That's right. But I didn't meet Miss Keller until after the play was running for quite a while. As always, Mr. Ross worked with me for approximately a year and a half before we even knew that I might audition for the part. We did as much research as we could into Miss Keller's early life before she was afflicted and we found out that she was a very brilliant child. At the age of six, she knew people and would say things like "teeth" and "howdy" and things like that. Then as she was afflicted, it must have been a terrible thing for her, because she had this brilliant mind and it was blocked off from everything. So that helped us with the characterization—one of frustration. And, after we settled on the characterization, we worked on the three senses—being blind, deaf, and mute. Mr. and Mrs. Ross worked with me separately on each one of the senses. I would go to their apartment and, while practicing being blind, I would close my eyes and they would move different objects around the house and put boxes in front of me. I'd stumble around a

little bit. And while practicing being deaf, I would sit for a long time and just not pay attention to anyone. It was sort of a game. Mrs. Ross would come in and say, "Would you want a coke, Patty?" And if I answered, I was out. And then on being a mute, I guess it was easiest, because I just didn't have to talk. But sometimes that got a little difficult. My first audition for the role in "The Miracle Worker," was just fighting with Miss Bancroft. And then I spoke to Mr. Penn, the director, and explained what I knew about Helen Keller and what Mr. Ross had taught me about her. Then we found out that the part would be played with my eyes open, so we had to work on the glazed stare. I would work on trying to focus on something and then un-focus and be able to move around without my eyes. That was pretty much it.

What was your reaction when you first met Miss Keller?

It was probably the most delightful thing that will ever happen to me. She's a beautiful woman and now 83 years old. She was 80 when I first visited her home in Connecticut. We went through her garden. She has a little string attached to different posts around her garden and she goes for walks by herself. She took me for a walk in her garden and pointed out all the different trees and told me what their names were. And she had little tomato plants that were just beginning to grow in the spring. We had a wonderful time. When I met her again, it was her 81st birthday in New York and then once after that.

Did she tell you anything about her childhood?

No, she never mentioned anything about it. In the books I've read, she doesn't remember much back then.

Did you change your characterization after talking with Miss Keller?

No, the performance was exactly the same as it always was. You see, she was 80 then and so really it couldn't have had too much bearing.

What were your feelings that night when you learned you had won the Academy Award for your performance in "The Miracle Worker"?

Yes, sir! (*long sigh*) It was a feeling of great surprise for all of us and we were very grateful to everyone. We were very grateful for the nomination itself, and to win was a bonus!

Some say to be an award winner is a jinx, a curse of death. Do you think this is true?

I don't think so. It's a wonderful thing. Everyone has been kind to me. And I think that you grow. I hope so anyway.

What role would you like most to play in the future?

None. I only want to play the role I am working on at the moment. In this way, I can give all my concentration to it. By not looking forward to playing a particular role, you can cut down the disappointments in advance. It's a good system. I have never had so much fun in my life as I am having doing "The Patty Duke Show." Film work means long days, as it takes time for the electricians to light up each set, for the cameramen to set up new camera positions, for the sound men to get the cor-

rect tonal balance, etc. There's much waiting in between scenes. This is when everyone clozes around and has fun. This is what I enjoy whatever part I am playing at the moment.

What does being an actress do to your private life, especially your education?

Well, I go to a private school called the School for Young Professionals. Most of the kids who go there are models or rock 'n' roll singers. And it is set up so that if you have to leave school, say for just a day, we just do our homework that day and bring it in the next day. But if we leave for a month or more we go on what they call "correspondence" and they give us our assignments. And Mr. and Mrs. Ross make sure I do my lessons. We send them the lessons back, they correct them, and return them to us. As long as I don't have any real problems, I don't have a tutor, but if I ever run into any problems, the teachers help me out.

How much time do you spend each day on your lessons when you're away from home?

About three hours, but this has to fit into a very tight schedule. We always have to find time for school and I do like school.

Do you have any free time?

Oh yes, we recently made a movie trip to Mexico. The Rosses had planned a trip for me because they thought I might be disappointed if I lost in the Academy Award competition. And so I got a double bonus.

Is travel one of your hobbies?

Yes, I like to travel. My favorite



subjects in school are languages, because when I travel I like to be able to talk to the people. So in Mexico I tried out my Spanish, but there was a little barrier there. They didn't get me too often (*laughs*), but I enjoyed it. It was funny, because we would try to speak Spanish to them and they would speak English to us. I guess they wait for North Americans to come so they can practice their English on us. You know, all the television in Mexico is in Spanish and I'd love to go to Mexico when my TV show is running there and see me speaking Spanish very well (*laughs*).

What are your favorite books and movies?

My favorite book, and it's way out in front, is *The Little Prince* by Antoine de Saint Exupéry. I read it a few times a year. My favorite reference book is the best seller of all times, which I do try to read nearly every day—the Bible. As far as films are concerned, I loved "Lawrence of Arabia" and would like to go to see it again. The beautiful photography in the desert, the action, the overpowering music, and the acting, I felt, made it a great film. I also flipped over "West Side Story."

What age group does most of your fan mail come from?

My fan mail comes mostly from teenagers. Some little kids write, but it's mostly teenagers. They don't just write a letter and say that they liked something I've done, but they tell me all about themselves. Most of them tell me that their favorite subjects are science and languages be-

cause they want to travel. They tell me how much they like to read because they really learn things from it. And I think this is interesting, because many people feel that teenagers don't care about anything, but really they do. They have great interests.

Do you miss doing the things that a typical teenager does?

I don't think I'm really missing anything. I go with kids around my block who are not professionals. I've noticed that they say, "Gee, you're lucky. You have things to do all the time," because they have so much time on their hands and they have nothing to do. They hang around. So, I'm very glad that I always have something to do. When I am working, my days are full. When I am in between jobs, there is always school work—book reports to catch up on, singing lessons, and scripts to be working on as exercises. Some weekends I travel to make a personal appearance on behalf of Muscular Dystrophy Association, of which I am Junior National Chairman. Other weekends I make personal appearances on my behalf of my television program. Then there are those great weekends with the Rosses and their "family" of other young performers. Recently we flew to Cape Cod for a weekend.

Do you feel you've missed your youth by jumping from a child to an adult?

No, because I hang around with the kids and everything. On Saturdays we go to the movies. Or we go swimming in the summer or ice skating in the winter and I take part in all that.

Do you go on dates much?

No, I haven't started to go out on dates yet, because, well, I just didn't think I was ready yet. I'm very short, and, well (*laughs*). I go with a group of kids, as I said, and nobody dates one person. We are together and we all have a great time together.

How early did you start acting?

When I just turned eight, Mr. and Mrs. Ross started working with me on diction. I had a very bad New York accent. I just used to talk like this all the time. (*laughs*) The Rosses had a very interesting method. They taught me a British accent, hoping I would get some place in the middle. We still have to work on it from time to time. For about six months Mr. Ross went around to all the agents and said, "I have a new little girl for you." And nobody wanted me. He stuck with me for a long time. Then I got a Voice of Firestone part. It was an operatic sort of show but I didn't sing or anything. I just danced around. After that I started getting little things.

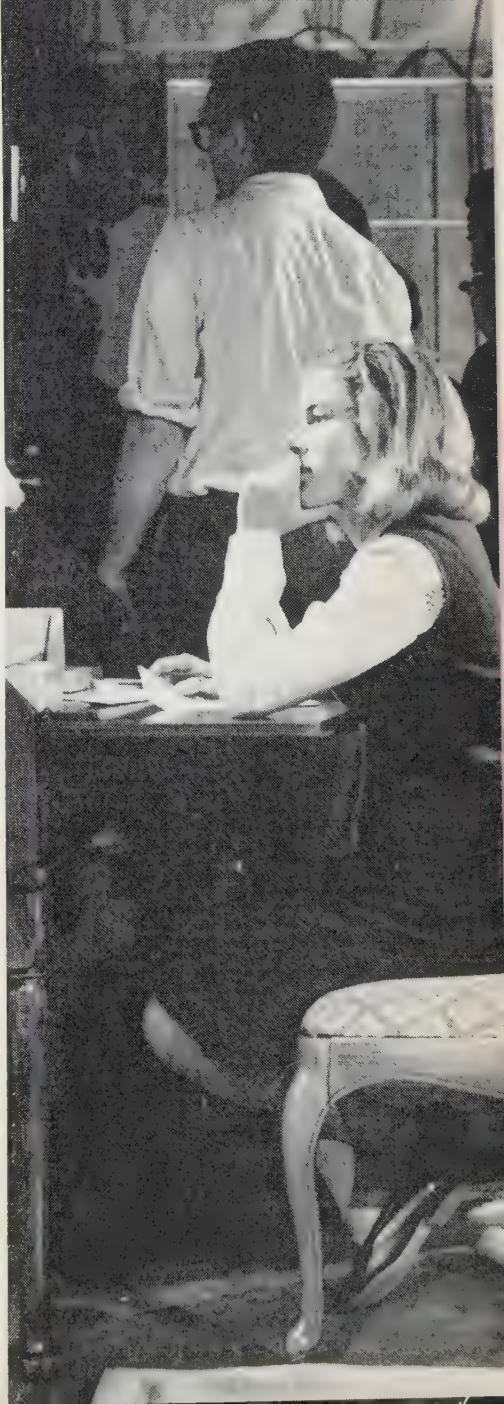
What are the problems of transition from a child actress to an adult actress?

I can't tell you much about being an adult actress, as I am still only 16. However, as my career has been carefully planned and guided, I am happy to say I really have had no problems. The big problem that usually faces a child actor is the kind of part he will be suited to play when he grows up. There have been many child stars to appear in a number of top Hollywood films each year in parts that were not very demanding of them. They were r

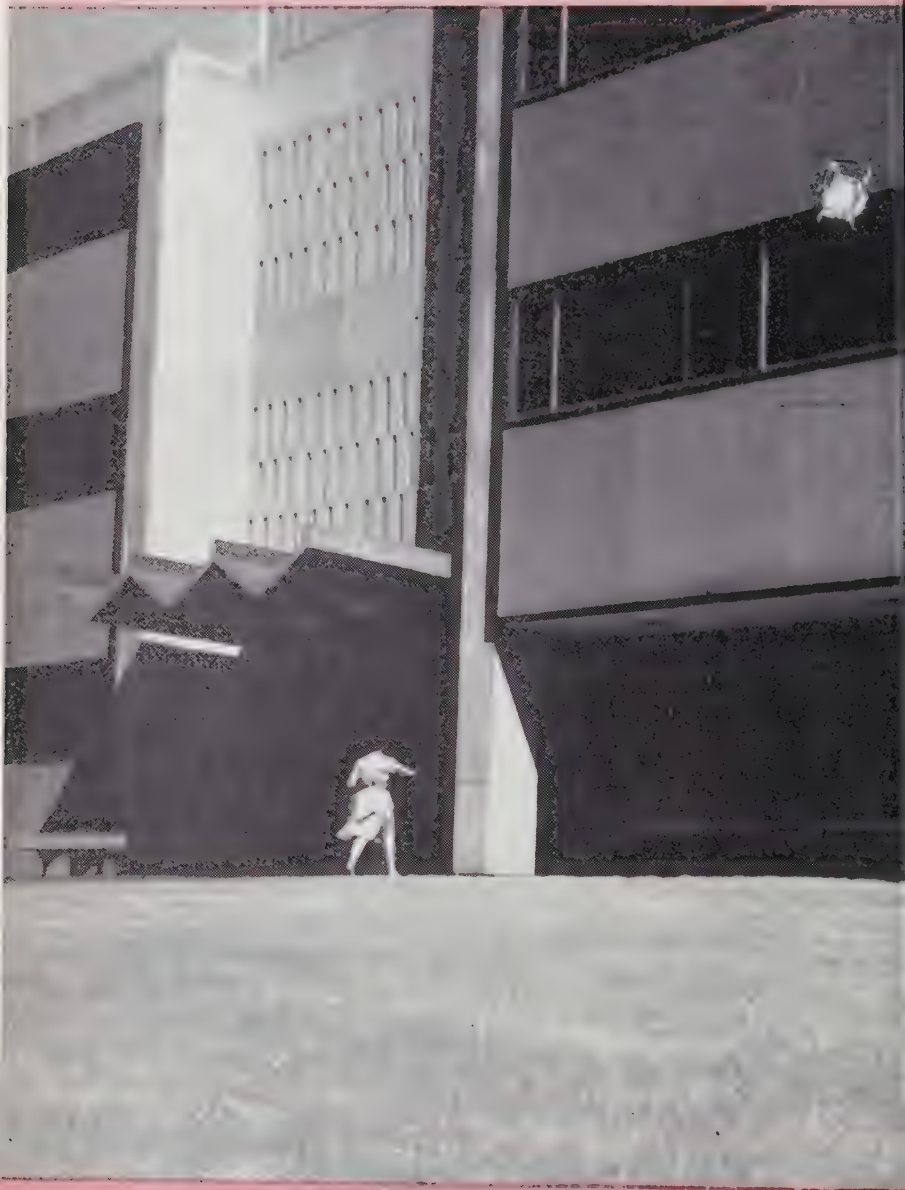
quired to do nothing more than display everyday emotions. There was one child star, however, who often had crying scenes in her pictures. Seconds before she was to do her crying scene, someone from the studio would tell her one of her pets had been injured or hurt rather badly. She gave out with some of the greatest crying scenes ever filmed. However, she, as we all do, eventually grew up. When she no longer believed these stories, they were forced to get out the glycerine bottle and dab the tears on. This was most unfortunate for the child that no one took the time to teach her acting technique and craftsmanship, so that she could be prepared for the kind of parts she might have to play when she grew up. I have been most fortunate, for Mr. Ross began working with me on acting techniques when I was about ten years old. As a result, I have always known the reason why I am doing something in a particular scene. With this kind of coaching, training and guidance, I have had no problems and honestly do not think I will have any making this transition.

Have you thought much about the hazards ahead as a public personality in making your life meaningful and rich other than financially?

Well, the Rosses have taught me about everything . . . about how to be a good person. And we've talked about growing up together and looking forward to life together. . . . In our private life, we've decided just to take all success and joy of our life combined with show business. I guess that's it. ▼

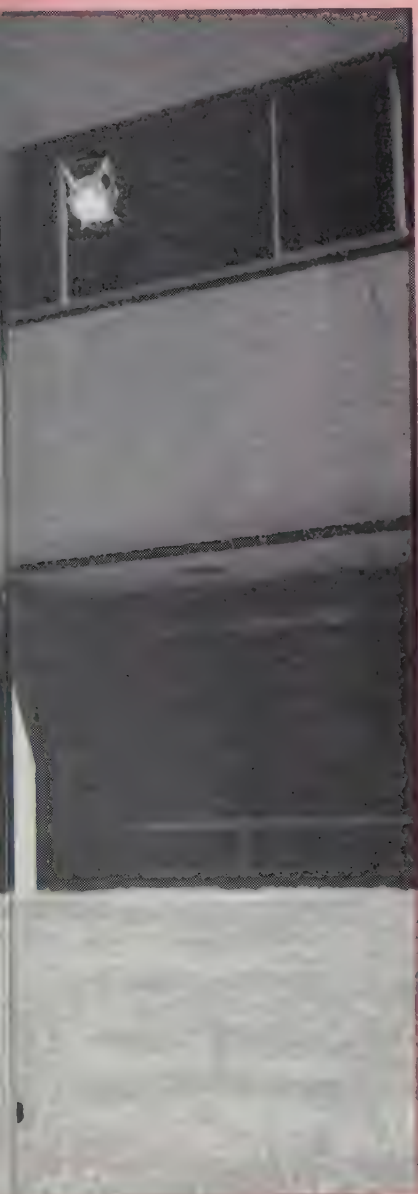


What is the place of religion



How are public school administrators to interpret

public schools?



"The place of religion in our society is an exalted one, achieved through a long tradition of reliance on the home, the church and the inviolable citadel of the individual heart and mind. We have come to recognize through bitter experience that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard. In the relationship between man and religion, the State is firmly committed to a position of neutrality."

With these words Mr. Justice Clark, speaking for the U. S. Supreme Court last June, concluded the decision which declared Bible reading and the recitation of the Lord's Prayer in the public schools to be in violation of the First and Fourteenth Amendments of the U. S. Constitution. Although the above quotation is a small part of the opinion, it contains the heart of the decision and thus, almost by itself, provides what is necessary to guide those responsible for our public schools. In these few words can be found four points in particular which must be taken into consideration by those public school administrators and teachers who want to abide by the spirit, as well as the letter, of the Supreme Court's decision.

These points are:

(1) Religion holds an exalted place in our society, not only today but throughout our history. This point emphasizes the fact that our history and culture cannot be adequately understood or appreciated unless we realize the contribution religion has made to their develop- ▶

preme Court decision?

In understanding American history and culture

ment. Consistent with this idea is the statement adopted by the General Board of the National Council of Churches on June 7, 1963, in which it said, "No person is truly educated for life in the modern world who is not aware of the vital part played by religion in the shaping of our history and culture, and of its contemporary expressions."

(2) **This high place of religion is due to its nurture and development in the home, the church, and in the individual heart and mind.** There is considerable doubt whether the very great influence religion has exerted on our lives is the result of the perfunctory recitations of prayers, whether their source be our Lord or a board of regents. The assumption that mechanical utterances of prescribed prayers or the reading of random verses from the Holy Bible have made a significant contribution to the exaltation of religion ignores the fact that such use of religious materials may well have an adverse effect on religion by reducing it to a mere formality. This is especially so when these materials are presented without comment or are in no way related to our history and culture. If religion is ignored in the home and if the pupils are not involved in the educational or religious programs of our churches and synagogues, religious exercises at the schools will constitute little or nothing toward the exaltation of religion in the eyes of those pupils without such religious background.

This point was recognized by the General Board of the National Council of Churches in its statement when

it said, "Neither true religion nor good education is dependent upon the devotional use of the Bible in the public school programs."

(3) **Where separation of church and state has not been preserved the state has either prescribed what religion shall be "official" or the church has prescribed what rulers are "divine."** This has resulted at times in persecution by the State of persons who refuse to accept the "official" religion or in government by consent of the church rather than by consent of the governed. These are the bitter experiences that lie behind the Court's insistence that the government not be permitted to exercise the power to invade "the inviolable citadel of the individual heart and mind."

(4) **This "citadel" of the individual heart and mind is invaded whether the state's purpose or effect is to aid and advance religion or to oppose and retard it.** To appreciate the importance of this point, one must understand that aid to religion in general has the effect of opposing or retarding the beliefs of those who do not share the tenets of the conventional religions. In other words, the "non-believer" has as much right not to be expected to conform to the views of the "believer" as the Catholic or Jew has not be expected to conform to the views of the Protestant. These beliefs or non-beliefs are invaded when the state uses any of its institutions to propagate any faith, whether theistic or atheistic. On this point the NCC General Board stated the matter well when it said, "Neither

student cannot ignore religion's vital role

the church nor the state should use the public school to compel acceptance of any creed or conformity to any specific religious practices."

The point is that the state is neutral in matters of religious faith. It was made clear by Justice Black in the *Everson* case in 1947 that the First Amendment "requires the state to be neutral in its relations with groups of religious believers and non-believers; it does not require the state to be their adversary. State power is no more to be used so as to handicap religions than it is to favor them." Elsewhere in the same case Justice Black said, "Neither a state nor the Federal Government can pass laws which aid one religion, aid all religions, or prefer one religion over another." Over the past 16 years, this view has never been overruled, in fact it has been reiterated several times.

Taking these four points into consideration, what guidelines do they provide for the public school administrator who conscientiously desires to have the role of religion in his school system be consistent with the principles expressed by the Supreme Court in its decisions relating to church-state matters?

Obviously the school should not continue using the Bible as part of a religious exercise nor should prayers of any kind be recited by the students. These religious acts are specifically ruled unconstitutional. Beyond these practices, the administrator must make a judgment based on an honest application of the principles described above to the acts being considered. If this writer were

a public school administrator he would, in consideration of the four points made above, adopt the following policies:

Guideline 1. The contribution of religious thought and practice to our history and culture would be a part of the regular school curriculum. In history, art, literature, and wherever else it is relevant, the role of religion would be given as much attention as the role of economics, politics, and any other field on the development of our heritage. If religion is presented objectively, its importance will be genuinely understood and appreciated, whereas, if it is presented for indoctrination, the result will be a violation not only of our Constitution but of the honest pursuit of truth upon which good education depends. Where the use of the Bible and any other religious material in such courses are helpful, it would be the privilege of the teacher to use them.

(It is realized that such treatment of religion is a minimum that should be permitted. It would be an ideal situation if courses in religion could be taught objectively and without fear of indoctrination, such as courses in comparative religion; but because of the practical problems involved in obtaining teachers competent to teach such courses accurately and objectively and in doing so without parental fears of undermining the religious faiths of their children make such a proposal very difficult to carry out in practice, so is not recommended here.)

Guideline 2. All religious exercises of any kind would be discon-

In dealing with a citizen and his religion

tinued. This would include not only the specific exercises covered in the cases decided by the Supreme Court, but any other exercises which tend to indoctrinate, however subtle, the students in a particular religious belief, whether theistic or atheistic. Out of respect for the right of the parents to influence the religious beliefs of their children, the school would leave those activities to the home, the church or synagogue, and other non-public institutions. Included among such exercises (in addition to those included in the Supreme Court cases decided in 1962 and 1963) would be prayers before the class said aloud by students even where the teacher is a silent observer, the use of nuns or other persons in clerical garb as teachers in the public school, the construction of religious creches on public school property, systematic presentation of religious plays or other religious observances in school assemblies, or the practice of baccalaureate sermons as part of the exercises of graduation. The elimination of all but the last two of these can be easily defended, whereas religious plays and baccalaureate exercises have come into such widespread use, their elimination requires some explanation.

Religious plays and other observances may be properly carried out in a classroom where they serve to characterize and illustrate the role of religion in our national heritage. They would serve the same purpose as a dramatization of any historical event. The teacher would be ex-

pected to demonstrate by the material used, however, the same degree of intellectual honesty and historical accuracy in the religious play as he would be expected to demonstrate in any historical event. The difference would come in that the facts and ideas presented in the dramatization of the historical event should be those accepted by competent historians whereas the facts and ideas presented in the dramatization of the religious event should be recognized as those of the religious leaders and thus evaluated on the basis of their impact on our history and culture rather than on the assumption that they must necessarily be ideas and facts the students are required to accept as true. To illustrate: a dramatization of the debates at the Constitutional Convention in Philadelphia would require use of material of historical accuracy which would involve facts the students could be required to accept whereas a dramatization of events surrounding the crucifixion and resurrection of Christ would serve to dramatize a religious belief which influenced our heritage but would not require that the students accept the facts or ideas presented.

This is a delicate distinction and precisely because of this, religious plays should not be systematically presented in a school assembly but if at all, should be restricted to the classroom where the event illustrated is an educational device designed to teach about religion. In other words the religious play would serve the same function as the Bible in a

state is committed to a position of neutrality

course dealing with the impact of religious beliefs on our history and culture.

The restriction of religious plays at assemblies to "systematic presentations" means that an occasional religious play in an assembly would not be prohibited but rather the presentations of such plays done systematically as part of observances of religious holidays. For example, if a school puts on four or five plays a year and one happens to be religious, this would not violate the principles discussed here, whereas such principles would be violated if every Christmas and/or Easter, the school regularly used an assembly period for plays to commemorate the religious holiday.

The elimination of the Baccalaureate sermon is based on the fact that since the commencement address is usually characterized by allusion to the graduate regarding life goals interspersed with high moral judgments, the Baccalaureate serves no other purpose than to in-fill in the graduate religious precepts which might be regarded as a final attempt at religious commitment. If the service is designed at anything less than this, it is nothing more than another Commencement address. Therefore, those who would support such a practice must either justify submitting the students to a religious sermon or to two commencement addresses. The first is not constitutional and the latter is not necessary. It is not unreasonable to assume that since the Baccalaureate address is delivered by a

clergyman, the intent and purpose of such an event is religious and not educational (with all due respect to the clergy as educators.)

Guideline 3. The pledge of allegiance, singing of the National Anthem and other patriotic songs would be continued although the singing of purely religious hymns would be discontinued, not because of any harm that could necessarily result but because of the opportunity such hymns would provide for circumvention of the separation principle which might result. The phrase "under God" in the pledge of allegiance may be technically a violation of the principles laid down by the Supreme Court, but to abolish the pledge or even the two words hardly seems necessary to preserve the rights of all. Allegiance is the state's business, whereas religion is not. Therefore, it may continue to be said by all students except those whose religious convictions impel them not to do so.

In conclusion, the public school administrator and the teacher must never forget that they are agents of the state and as such are bound by the same constitutional limitations as those which restrict the actions of the state itself. They should also be willing to face honestly the purposes and effects that any religious practices might have on the rights of all persons to determine for themselves what beliefs they shall hold without being intimidated directly or indirectly by the public school or any other instrumentality of the state.

—LEWIS I. MADDOCKS

AT DENVER /

**YOUTH
STEWARDS
THINK
OUT
LOUD . . .**

**WELCOME UNITED CHURCH
GENERAL SYNOD**



Sheryl McKenzie, Orem, Utah:

"What impressed me most about the General Synod was not the meeting itself but the great number of people from all over the States working as a whole under the United Church of Christ. But I was disappointed with some arguments over unimportant subjects, such as the position of one word in a major statement."



an increasingly changing and complex world, the work of the church is made even more vital and difficult. It takes wise and dedicated men and women, pastors and leaders. To the modern Denver Hilton Hotel on July 4 came 680 adult delegates representing two million members and 6894 churches of the United Church of Christ. They were there for the Fourth General Synod, the church's highest governing body which meets every two years. Working as aides to these delegates behind the scenes and on the floor of Synod were 16 Youth stewards. These teens had a unique peak at the church's decision-making Synod at work.

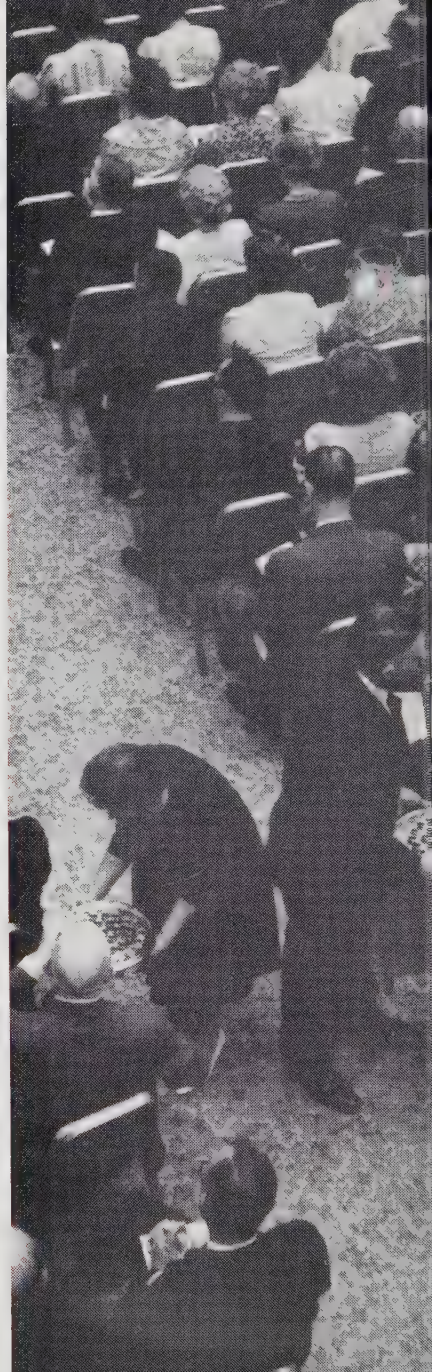
Debra Boettcher, Chamberlain, S.D.:

"Before General Synod I felt that I didn't need to have a good understanding of racial problems because it didn't really affect me. Now I realize that true freedom and brotherhood for all men and women regardless of race concerns all of us. The Robinson's address and a sketching in the Synod's art colony called 'Brotherhood' helped me to realize more fully my personal responsibility in this matter."



Action at Synod

The delegates looked with favor on New York City as its national headquarters, approved a two-year emphasis on the church and urbanization, encouraged further exploration on union with other denominations, approved a record annual budget, and debated and endorsed a statement on individual freedom in the democratic way of life. Perhaps the most famous member of the United Church of Christ to address the Synod was Jackie Robinson, the first Negro to play big-league baseball. He received a special churchman's award from the Synod.



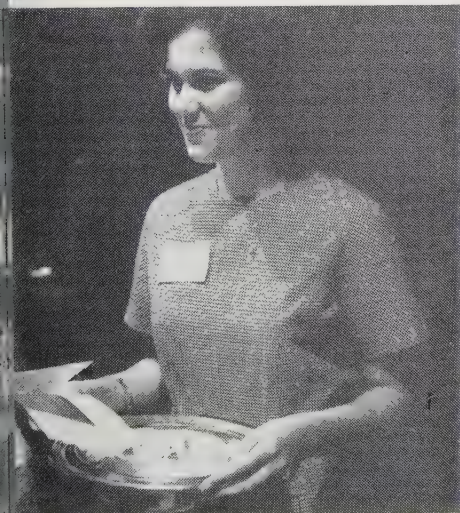


Park Woodworth, Portland, Ore.:

"My big experience from this conference is the people I have met and observed. Although the names and appearances will be forgotten, the impressions these people left upon me will affect the rest of my life. The ideas of the other Youth Stewards, the feelings of the delegates, the impressions of seeing ministers working outside their own churches, the concern of the adults for us youth—these are the things that will remain a part of me."

Yleen Koehn, Weimar, Tex.:

"To see people of white, black and yellow races work together for the same cause without regard to their differences in background and culture was the thing that really impressed me at General Synod. But I was disappointed with some of the delegates at one of the communion services. They remained seated during the songs, prayers, and even during the Statement of Faith. They seemed not to be moved by our most beautiful ritual—the Lord's Supper. Somehow I just couldn't feel that we were all united in heart and mind and I left the service depressed rather than at peace."



Ian Forsyth, Lincoln, Nebr.:

"There is a striking similarity between the General Synod and the U.S. Congress. As in Congress, much of the work of the Synod is done behind the scenes. The Synod is a good example of the church's responding to changing times. And there is a wide range of political and social viewpoints represented at the Synod. Although we may not always wholly agree with statements that come from the Synod, we still must respect and appreciate the tremendous amount of work and the great meeting of minds that go into such documents."



Racial Justice Now

In the words of President Ben M. Herbst, "This General Synod long will be remembered for its historic adoption of the most far-reaching and courageous program for racial justice in the United States ever adopted by a national church body." A strong statement and a program of action for "racial justice now" were adopted, a national committee was set up to carry it out, and a special fund was established to pay for it. (More about this effort in the next issue of YOUTH magazine.)





Steve Lockyear, New York:

"I came to this meeting expecting to see the biggest governing body of the church in action and see the 'glamor' of the debating that takes place. But I found that most of the work and debating go on in the smaller or report committees and on the floor of Synod most issues are 'cut and dry.' My biggest joy at this meeting was, of course, meeting the other Youth Stewards and learning their views on different subjects."



Barbara Bingaman, Shamokin, Pa.:

"The immense size of General Synod awed me. There are so many people here all working to take stands and make decisions that will affect our lives as Christians for the following years. This realization—that the great importance of their decisions and the needed reminder that my home church is only a small part of a greater organization rather than the only part of my own personal religious life—has given me a whole new insight and understanding of what it is to live as a Christian."

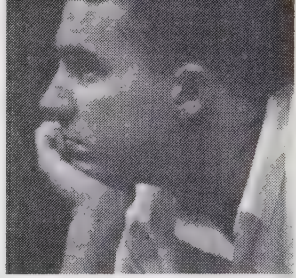
Scott Petterson, Columbus, Mont.:

"My experience here has created a desire in me to work and involve myself in the problems facing our country—and so I intend to give my best efforts to informing and helping my home church to realize what part they must play and what stands they must take in accordance with these issues and their importance."



Sheri Spaar, Denver, Colo.:

"Because of the Youth Ministry, we must become aware of the functions of the church and involved in their execution. We are churchmen today and because we are youth, we have the responsibility to express the views of our generation to the church and to the world."



Joe Meyer, Denver, Colo.:

"My first impression of General Synod will probably always be of long, boring business sessions where seemingly meaningless reports are read and few pay any attention. A more lasting image of Synod will be of the church finally waking up to the Negro revolution and beginning to take some active stand. I was very impressed with the power of the individual leaders of the United Church. Their perceptiveness, courage and amazing ability to penetrate to the most basic concerns, renews my faith in the church's effectiveness and power."

Joel Strauch, Philadelphia, Pa.:

"Mobilizing the two million members to responsible Christian citizenship is a practical impossibility, but if the General Synod takes a stand, our influence would be felt. We should state exactly what we believe regarding the issues of the present day and **not** say: 'Yes, we believe very strongly that the church should be able to state what it believes even if it opposes present government, but what will other people think, what if the press misinterprets our statement? Let's step back a few steps, so we won't step on anyone's toes.'"

Youth Stewards

The 16 Youth Stewards worked as aides in the press room, in Synod offices, and in the duplicating room, and as ushers and messengers on the speakers' platform and the floor of Synod. Sometimes, in smaller committee meetings, the youth had voice, but no vote. In addition to those quoted, the Stewards included: Eddie Fischer, Hudson, Kans.; Bob Jacobson, Milwaukee, Wis.; H e l e n e Schaeffer, Sunbury, Pa.; Marilyn Walkinshaw, Argusville, N.D.; and the group's coordinator, Rev. Allen C. Blume, Wayzata, Minn.





Cathie Corlett, Vancouver, Wash.:

"Somehow, prior to General Synod, I had idealized it. It had seemed that it should have all the strengths and none of the weaknesses of the local and state churches, as well as having far greater wisdom, purpose, mission and courage. To some extent this was true. Because delegates to the Synod represented countless other members of the United Church of Christ, the decisions, resolutions, and pronouncements had much more significance than they would have had, coming from only a segment of the Church organization. But in other respects the Synod was very much like the smaller bodies of the Church which I am accustomed to. The people at Synod were the same people one might encounter at 'home.' They had the same conflicting combinations of wisdom and blindness, eagerness and apathy, tolerance and prejudice. They still got bogged down in trivialities and technicalities, even as they attempted to make important and vital decisions. At first I was upset when I discovered that the national Synod was **not** the all-powerful, all-wise, entirely effective body I had envisioned. But now I'm convinced that this apparent 'weakness' is really a strength, for it means that **we**, and not some dignitary in New York, are 'the Church.' The Church officials are our wise and respected leaders, but they are helpless without us. We cannot say 'let them do it.' It challenges us to keep working, because the Synod pronouncements are empty unless we fill them with action and dedication. From now on in my local church, I won't be able to be content with merely being part of a congregation which does an **adequate** job. Now I realize strongly that anything worthwhile must arise from the local church, and it might as well be mine. The Church is US! There are no 'they's' in the United Church of Christ—only 'we's' who must work hard to make ours a relevant and vital church."

What are the boys saying

Girls are asking for trouble when:

"They try to push their dates into doing things their dates don't want to do or don't have any interest in doing." (*Bill Cone, 16, Waterburg, Conn.*) . . . "They talk about former dates when out with other guys." (*Brian Campbell, 16, Reading, Pa.*) . . . "They think a boy is supposed to jump when she says 'frog.'" (*Philip Kent, 19, Cleveland, O.*) . . . "They become overly fresh in the car or wherever you may be." (*Ed Jenkins, 16, Valley City, O.*) . . . "They keep too many of us fellows on the string." (*Roger Clapp, 17, Washington, D. C.*) . . . "They get too greedy. The boy is usually ready to pay for two of what he orders, but, likewise, the girl shouldn't ALWAYS order the exact same thing as the boy, especially after dating the same boy for a substantial time." (*James Krejca, 16, Chicago, Ill.*) . . . "They go beyond the usual limits while flirting or trying to get the attention of some male(s)!" (*Terrill Chock, 15, Hilo, Hawaii*) . . . "They walk around in cities in groups of four or less." (*Don Bubenzer, 18, Oaktown, Ind.*) . . . "They sacrifice self-respect and sanity in favor of conformity and popularity." (*Robert Hanson, 16, Dedham, Mass.*) . . . "They try to rush the process of love and mutual affection." (*Scott Bailey, 15, Tower City, Pa.*) . . . "They go out with any boy they happen to see, practically from habit." (*Tom Hughes, Fredericksburg, Ia.*) . . . "They stay out too late, go on dates

too young, or go steady with a boy for over a year." (*Herb Holt, 17, Davenport, Ia.*)

For the ideal gal to take on date, I look for the following traits:

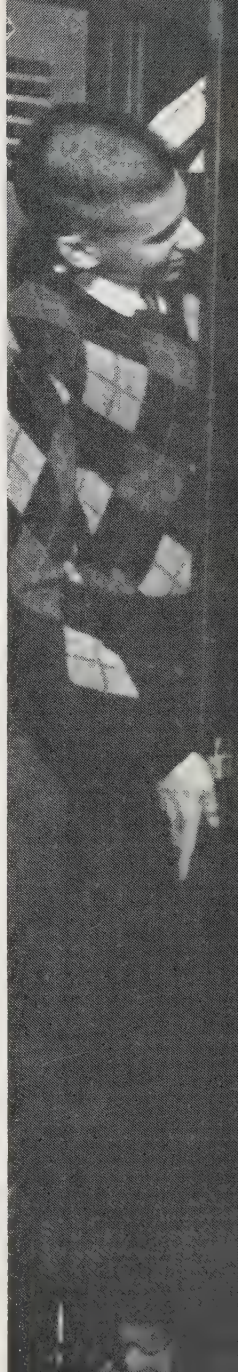
"For me the girl doesn't have to be a movie star, for if she is neat, clean, and properly dressed and most of all carries a smile, she will be an ideal date for me. She ought to be sincere, have a pleasant personality and keep a conversation going." (*Ed Jenkins*) . . . "She must be the best looking girl that she can be; that is, quietly good-looking. No primping. Also, she must have a positive interest in me. She should be well educated and elevated and appreciate good taste." (*Roger Clapp*) . . . "I like the ones who help to keep the conversation going when I run out of things to say." (*Dave Filler, 16, Fort Wayne, Ind.*) . . . "I think the girl must be intelligent, have a good humor, a sense of responsibility and a well-rounded personality. She should understand the boy for whom she is." (*Joel Kostyu, 17, Blue Island, Ill.*) . . . "Have some sex appeal (but not in the way she dresses), can take my teasing, a pleasing face, clean mind and body, good reputation." (*Tom Hughes*) . . . "Good personality; not too domineering; intelligent; mixes well with groups; looks are important, too." (*Doug Larson, Chicago, Ill.*) . . . "Good looking (a relative thing); well-dressed; sparkling, bubbling personality (not verbose and ostentatious); a good conversationalist (but not forced co

. about the girls?

versation); fun." (*Chip Kinsey*, 18, *Mason City, Ia.*) . . . "Above all, a girl should have a good reputation. She should also be neat and a good conversationalist." (*Don Bubenzer*) . . . "An ideal girl to date must (1) have intelligence, (2) be attractive, (3) like to do things I like to do, (4) think of my comforts before hers, and (5) be a good conversationalist." (*Terrill Chock*) . . . "An ideal date should have the readiness to talk (without being locquaciously obnoxious); ability to talk on a variety of subjects; an appreciable sense of humor; ability to retain composure and self-respect despite group or circumstances." (*Robert Hanson*)

My biggest gripe about girls is:

"They're sneaky; always getting boys to do things without using a direct approach. (*Bill Cone*) . . . "That having dates is a social status, and talking about their dates is three-fourths of it. Girls hardly let boys have the initiative anymore." (*A Missouri boy*, 16) . . . "I have no gripes about girls whatsoever, at least not 'my' girl, but I do have a gripe about these grammar school girls with their make-up, nylons, and what not, who think they are adults." (*James Krejca*) . . . "That most of them use too much make-up." (*Brian Campbell*) . . . "That if you take them out once, they expect you to take them out again and again. One of my boy-friends took a girl to our football homecoming and before he knew what happened, she wanted to go steady with him. This, in my opinion, is not right." (*Ed Jenkins*) . . . "That they appeal to me too much and this interferes with my schoolwork, and other activities." (*Tom Hughes*) . . . "That they don't believe me." (*Philip Kent*) . . . "That they may accept a date and then later turn you down for some trivial reason." (*Herb Hoke*) . . . "That they expect boys to be perfect. One little slip and they get angry with you." (*Dave Filler*) . . . "That they try to make themselves too 'beautiful' by putting on unnecessary cosmetics." (*Joel Kostyu*) . . . "That they're always fixing their hair and holding secret conferences with their girlfriends." (*Don Bubenzer*) . . . "Gossip-mongering—their total inability to refrain from babbling the latest 'dirt' to any available ear." (*Robert Hanson*)



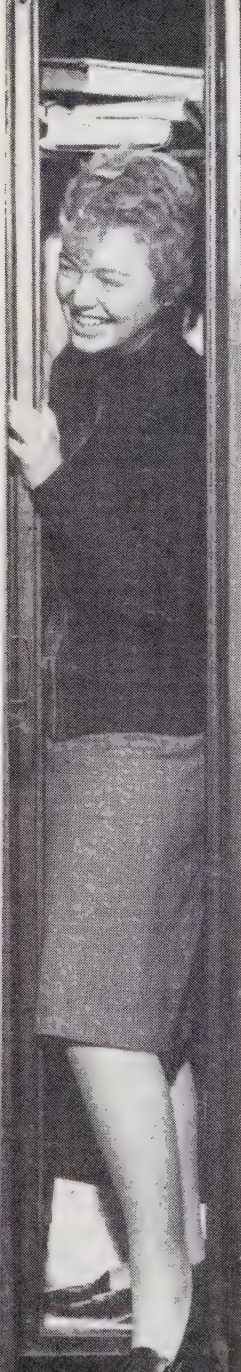
What are the girls

Boys are asking for trouble when:

"They treat a girl, whom they've just met, too friendly. It usually never lasts. Necking or heavy petting usually brings on trouble." (*Chris Bear*, 17, *Blue Island, Ill.*) . . . "They speed in their cars just to impress a girl. Oh no, they may think they are impressing her, and they certainly are—wrong impression. If they had two cents worth of sense, these boys would know better." (*Rebecca Kimble*, 16, *Meyersdale, Pa.*) . . . "They compare notes with other boys on certain girls. The boys don't seem to realize that we girls find out sooner or later, and we always think less of a boy who discusses his dates with his friends." (*Sandi Caddone*, 17, *Miami, Fla.*) . . . "They get mixed up with the wrong crowd of boys and even the wrong kind of girls." (*Nancy Brewer*, 15, *San Jose, Calif.*) . . . "They let their emotions get out of hand to the point where they are hard to control. They do not all practice moral restraint." (*Nancy Bruech*, 17, *Milwaukee, Wis.*) . . . "They tell other people lies about some girl they dislike. There is nothing more cruel to do to a girl than to say something she did or said that isn't the truth at all." (*Martha Gillette*, 15, *Owosso, Mich.*) . . . "They try to get all they can out of a girl." (*Nancy Gardner*, 17, *Charles City, Ia.*) . . . "They don't respect his date requests; do not take 'no' for an answer; try to force alcohol into a date." (*Nancy Kolman*, 16, *Metairie, La.*)

For the ideal guy to take on a date, I look for the following traits:

"A boy can be the most wonderful-looking person in the world, but if he doesn't have a pleasing personality, good manners, and thoughtfulness, he's no date material." (*Joyce Dubbs*, 17, *York, Pa.*) . . . "He must have high moral standards, be clean and neat, not be a greasy duck-tailed character, be masculine in any way of shape or form, and be a courteous gentleman." (*Jack Cook*, 14, *Emmetsburg, Ia.*) . . . "He must be an interesting conversationalist, make you feel special, have very good manners, not stiff and formal, but with ease." (*Robbi Austin*, 16, *Southern Pines, N.C.*) . . . "The ideal guy must be an individual. I don't necessarily mean that he must have 'found' himself, but he should



ying . . . about the boys?

be busy looking. He should be alert and enthusiastic about life." (*Connie Crooker, 16, Rutland, Mass.*) . . . "My idea of the ideal guy to date is that he have humor, personality, he doesn't always want to follow the crowd, he is willing to try new ideas, and I like him to smell good." (*Ann Barnes, 15, Leetonia, O.*) . . . "Neatness, personality, conversationalist, careful driver, courtesy, poise, confidence, interesting, athletic, common or extraordinary intelligence, good dancer, blue eyes, blonde hair, and WOW!" (*Chris Beardsley*)

My biggest gripe about boys is:

"Their trying to prove adulthood by smoking, drinking, and careless driving. I think by doing these things they are showing their immaturity instead of their maturity." (*Anonymous teen-age girl*) . . . "That most of them underestimate themselves. I like a boy who has confidence but is not conceited." (*Chris Beardsley*) . . . "That they don't take out some very nice girls they think that the other boys will make fun of him for going with someone who isn't pretty, or witty, or popular." (*Karen Brown, 17, Gorum, Kans.*) . . . "That they think girls always want a guy with a car. It isn't so! (*Carol Huebner, 15, Minneapolis, Minn.*) . . . "They insist on paying for everything and sometimes become too possessive." (*Cynthia Ellsworth, 17, San Carlos, Calif.*) . . . "They are always trying to impress you by hiding their problems. A girl would understand if

a boy would simply say he had to stay home to babysit with his younger sister, or had no money for a date, etc." (*Janet Evans, 18, Red Lodge, Mont.*) . . . "They play the field too much. They let on they like a girl and the next minute they have another girl. Boys are fickle." (*Martha Gillette*) . . . "They get serious after two dates. It's impossible for them to date girls simply as friends and not lovers." (*Jan Heitkamp, 18, New Braunfels, Tex.*) . . . "Sometimes they get together and whisper and tell dirty jokes, which is very irritating." (*Stephanie Dorn, 17, St. Louis, Mo.*) . . . "If some girls don't have a movie star face and figure, some boys make smart remarks about the girl's physical form, especially if the girl is fat." (*Diane Deutschlander, Valley City, O.*) . . . "Boys tend to disregard the feelings of others and, therefore, hurt more feelings than they realize." (*Nancy Bruech*) . . . "They treat most girls like dirt and go out with them for only one reason. Another gripe is the bets they have with other boys that they can take another girl out." (*Linda Hassenpflug, 17, Louisville, Ky.*) . . . "Some boys are so shy about asking a girl out. They set us on pins and needles waiting. (*Anonymous*) . . . "They think they're better than girls and don't treat us as good as they should." (*Nancy Brewer*) . . . "When they 'talk over problems,' they expect the girl to be a Mama-and-Dear-Abby, forcing her into the superior (thus unfeminine) position." (*Connie Crooker*) ▼



"I think I'd like to devote my life to working with underprivileged young people, Dad . . . You know, with guys who are forced to own cars that are at least five years old."

YOUNG PILLARS . . .



"He has all the makings of a fine young man. . . He doesn't smoke, drink, swear or sniff glue!"

may we quote you

- ▶ A screenwriter submitted a script sub-headed: "The characters bear no resemblance to individuals either living or dead." The producer sent it back scribbled: "So then what's wrong with it!"
—Miles M. Munn

- ▶ If you would not be forgotten, either write things worth reading or do things worth writing.
—Benjamin Franklin

- ▶ I pray every single second of my life, not on my knees but with my work. Work and life are one with me.
—Susan B. Anthony

- ▶ Fame is the thirst of youth.
—Lord Byron

- ▶ I deplore the lack of patriotism I've found among young people. I'm tired of meeting kids who can sing all the TV commercials but can't say the pledge to the flag.—George Jessel

- ▶ Make wisdom your provision for the journey from youth to old age, for it is a more certain support than all other possessions.—Diogenes

- ▶ Labor to keep alive in your breast that little spark of celestial fire—conscience.
—George Washington

- ▶ If adults would only listen to what adolescents have to say about themselves, more could be learned than from any lecture on the subject. Also, our young people would speak their minds instead of acting them out.
—Dr. Rose Franzblau

- ▶ Many people think they're not thinking when they're just rearranging their prejudices.
—Paul Coates

touch & go

Your June 23 issue was superb. I wait for YOUTH magazine eagerly because it is a wonderful contact with home, and because it is, at the same time, for me international. I can feel a profound relationship with my neighbors here in Switzerland and Europe because the problems and topics in your magazine are those of all mankind and are discussed with Christian goals and practices in view. YOUTH is the best magazine I have ever read. In its few pages there is dynamite and, boy, that is what we need to keep us awake and alert and to find our direction.

The title (of the June 23 issue), "The right to be yourself," hit me right away, and before I opened the magazine, I thought of James Baldwin and his book, *Notes of a Native Son*. . . . He says that in America today the Negro must always act as he thinks the white man expects him to act—he must "play the role." But he must have the right to be himself—and even in Europe this is lacking, because the people regard a black man as a curiosity and have even more curious prejudices than some Americans.

—K. M., Rapperswil, Switzerland

My grateful thanks for an impressive and flattering treatment of our taped interview. The article on MAD (in July issue) is probably the best that has been done by any magazine (including *Time* and *Newsweek*) to present a true picture of the aims and aspirations of MAD and its staff.

—Al Feldstein, Editor of MAD

S. Hey, what's with this nut on page 12? I can't recall any article in MAD satirizing sex and morality! At least not any that was "thoroughly disgusting." Other type articles, yes.

a student's prayer

Forgive me, God, if I seem to pray only when an exam is near. Too often I fail to see You when You're near. Make me sensitive to Your presence.

Help me to discover
Your order in the universe
as I explore
amoeba and atoms,
galaxies and infinity,
ego and id.

Help me to know
Your way for mankind,
as I study
kings and slaves,
war and peace,
injustice and freedom,
as I experience
rejection and the
crowd,
defeats and victories,
cheating and honesty.

I can never know all there is to know. Yet amid the vastness of the unknown and the new, I am confident that Your love endures forever.
Amen.

